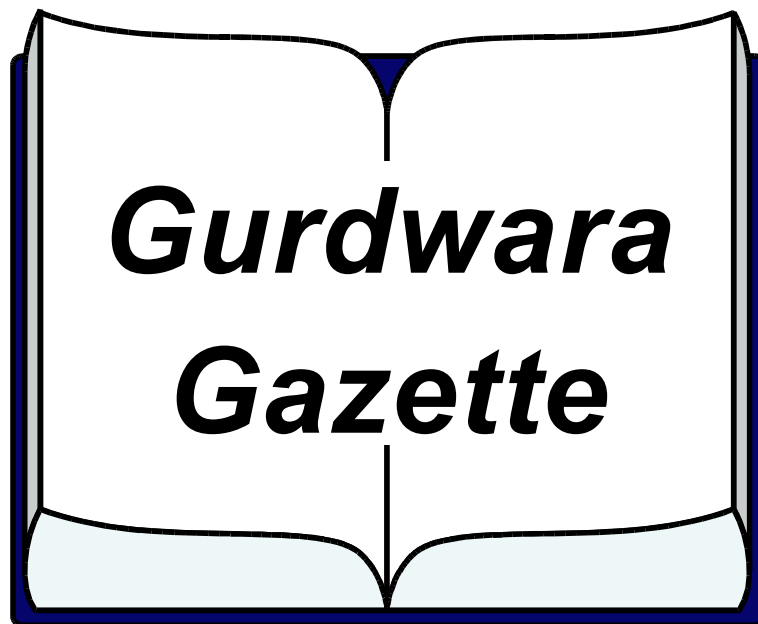


*English Section*



*Editor : Diljit Singh 'Bedi'*

**DAYS COMMEMORATING HISTORICAL EVENTS**  
**(16<sup>th</sup> October to 15<sup>th</sup> November)**

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- 16 Oct. *Baba Banda Singh Bahadur born in Rajouri (Kashmir).  
(16-10-1670)*
- 17 Oct. (a) *The Sikhs defeated Ahmed Shah Durrani at Amritsar.  
(17-10-1762)*
- (b) *All Parties joined procession at Chandigarh for the return of  
Chandigarh to Punjab. (17-10-1969)*
- 19 Oct. *The Shiromani Gurdwara Parbandhak Committee decided to take  
over the keys of the treasury of Sri Darbar Sahib from Sardar  
Sunder Singh Ramgarhia. (19-10-1921)*
- 20 Oct. (a) *Sardar Jassa Singh Ahluwalia passed away. (20-10-1783)*
- (b) *Chief Khalsa Diwan formed a religious committee to finalise Sikh  
Rahit Maryada. (20-10-1910)*
- (c) *Dr. Gurbakhsh Singh, a member of the Caretaker Jatha of  
Akhal Takht Sahib called Sarbat Khalsa for the formation of the  
S.G.P.C. (20-10-1920)*
- 21 Oct. *Poet/Historian Bhai Santokh Singh died. (21-10-1844)*
- 22 Oct. (a) *Sarbat Khalsa gathering at Akhal Takht Sahib passed a Gurmata  
to punish Akhal Das (Harbhagat Niranjania). (22-10-1761)*
- (b) *Anand Marriage Act (Act No. VII of 11.1909) became law.  
(22-10-1909)*
- 24 Oct. *Giani Kartar Singh resigned from the Punjab Cabinet to contest  
S.G.P.C. election. He formed Sadh Sangat Board. The main  
leaders were Giani Kartar Singh, Gopal Singh Khalsa, Gen.  
Mohan Singh, Amar Singh Dosanjh, Basant Singh Moga etc.  
(24-10-1959)*
- 25 Oct. (a) *Raja Salahi Chand of Basali died. Sri Guru Gobind Singh Sahib  
visited Basali to join his last prayer. (25-10-1702)*
- (b) *Martyrdom day of Bhai Dhanna Singh, a Babar Akali  
revolutionary, in an encounter with the Police. (25-10-1923)*
- 27 Oct. (a) *Sri Guru Gobind Singh left Paonta Sahib for Anandpur Sahib.  
(27-10-1688)*
- (b) *Jathedar Darshan Singh Pheruman died after a hunger strike*

- lasting seventy eight days. (27-10-1969)
- 28 Oct. Sri Guru Gobind Singh Sahib left for Anandpur Sahib after spending a night at Kapal Mochan. (28-10-1688)
- 30 Oct. (a) Sri Guru Gobind Singh Sahib left Talwandi Sabo for Nanded. (30-10-1706)
- (b) Chief Khalsa Diwan formed. Bhai Arjan Singh Bagrian elected its first President. (30-10-1902)
- 31 Oct. Bhai Beant Singh and Bhai Satwant Singh killed Indira Gandhi, the then Prime Minister of India, to avenge attack on Sri Darbar Sahib Amritsar and Akal Takht Sahib. (31-10-1984)
- 1 Nov. Punjabi Suba came into being. (1-11-1966)
- 2 Nov. Birthday of Maharaja Ranjit Singh. (2-11-1780)
- 4 Nov. Maharaja Kharak Singh died of slow poisoning by Dogras. (4-11-1840)
- 5 Nov. Maharaja Naunihal Singh murdered by Dogras. (5-11-1840)
- 7 Nov. British Government seized the keys of the treasury of Sri Darbar Sahib. (7-11-1921)
- 8 Nov. R.E. Egeraton, the Governor of Punjab wrote to Viceroy Lord Rippon advising him not to grant the control of shrines to a body emancipated from Government control. (8-11-1881)
- 9 Nov. Sardar Parkash Singh Badal released the Manifesto of Shiromani Akali Dal. It demanded near autonomy for Punjab (Defence, Foreign Affairs, Currency and Tele-communication with Centre and the rest with Punjab). (9-11-1989)
- 10 Nov. (a) Weekly Punjabi News Paper "Gurmukhi Akhbar" launched by Prof. Gurmukh Singh. (10-11-1880)
- (b) Bhim Sen Sachar the Chief Minister of Punjab apologized for Police entry into Sri Darbar Sahib complex on July 4, 1955. (10-11-1955)
- 11 Nov. (a) Martyrdom of Sri Guru Tegh Bahadur Sahib, Bhai Mati Das, Bhai Sati Das, Bhai Dyal Das. (11-11-1675)
- (b) Martyrdom of Baba Deep Singh and thousands of Sikhs at Amritsar. (11-11-1757)
- 12 Nov. Cremation of body of Sri Guru Tegh Bahadur Sahib, Bhai Lakhi Shah (Wanzara) at his residence [now Gurdwara Raqab Ganj] at Village Rasaina, New Delhi. (12-11-1675)

In continuation with the last edition:

**SRI GURU GOBIND SINGH JI  
(1666-1708)**

*-S. Surjit Singh 'Gandhi'*

**We are taking pleasure while publishing these contents from the book  
'History of the Sikh Gurus' by S. Surjit Singh Gandhi former Head of Sikh  
History Research Board (SGPC).**

A Condemnation of contemporary rule is unmistakable here. It may be pointed out, however, that Guru Nanak Dev ji's attack is not directed against the rulers as 'Muslims' or as 'Hindus'. In fact, the bracketing of the Muqaddams (who in variably was non-Muslim) with the rajas strongly suggests that Guru Nanak Dev ji adopts the standpoint of common people, the raiyat, as against the rulers and their subordinates or agents. In another verse, Guru Nanak Dev ji appears to assume a close connection between the holders of political power and the respective professions of their faith; he notices also a 'discrimination' against those who do not belong to their faith. Guru Nanak Dev ji says:

'The ad Purkh is called Allah,  
Now that the turn of the Shaikhs has come;  
The gods and their temples are taxed  
Such is now the custom,'<sup>1</sup>

The successors of Guru Nanak Dev ji also had full knowledge of contemporary political affairs. As Guru Arjan Dev ji assumed pontificate and took some steps to consolidate Sikhism, Jahangir began to view him with suspicion. Guru Arjan Dev ji was also responsive to the political stands of the state. Perceiving the reaction that his activities had evoked in the Government circles, the Guru embarked upon the course of preparing his people to face the challenges, polemical as well as physical, with determination and wisdom. On the eve of his departure to Lahore in response to the summons of Jahangir, Guru Arjan Dev ji left a message for his son Guru Hargobind Sahib that he should sit manfully on the throne and maintain as much army as he could afford. The message was an epitome of the active interest of fifth Guru in politics. A little earlier that the moment referred to above, the fifth Guru advised Bidhi Chand and Pairana to join the personal staff of Guru Hargobind Sahib and hinted that their martial qualities would be utilized fully

in the period of his son, Guru Hargobind Sahib whose policy of Miri and Piri left absolutely no doubt that the political affairs were not extraneous to the teachings of the Sikh Gurus. So is the case of Guru Harkrishan Sahib and Guru Har Rai Sahib. Guru Har Rai Sahib's keen interest in the welfare of Dara bears out our aforesaid assertion. Guru Tegh Bahadur Sahib's execution and Guru Gobind Singh's wars against the Mughale and hill rajas aslo point to the conclusion that the Gurus were as much alive to the contemporary political happenings as to their moral and spiritual objectives. In Bachittar Natak XIII, 9-10, Guru Gobind Singh ji writes:

'Those of Baba (Nanak) and those of Babar  
God Himself makes them both know the former thus:  
as the king of Religion.  
Guess the later then as the worldly king.  
They who fail to render that  
what is due to the (house of) Baba  
The minions of Babur seize them and make  
exactions upon them  
And inflict severe punishments upon such defaulter;  
In addition, their worldly goods and  
property are looted and taken away'.

In these lines the Guru says in unambiguous terms that there are two forces which claim allegiance of men's souls on earth, the Truth and Morality as Religion and the state as embodiment of mere utilitarianism and secular politics. The primary allegiance of man is to the truth and morality and those who fail in this allegiance suffer and under the subjugation of worldly state, unnourished by the courage and hope which is born through unswerving adherence to the primary allegiance. In this perpetual struggle between the state and the church, for exclusive possession of the soul of man, a man of culture and religion, shall not lose sight ever of his primary allegiance and he who does so, does it at this own peril for by doing so, he helps give birth to times in which everything is force, politics utility and poverty. The Guru does not assert that his perpetual dichotomy and antagonism of the church and the state must be resolved or even that it is capable of being resolved by the suppression or subjugation of the one by the other; rather, he appears to recognise their eternal antagonism and character and in this antagonism sees the hope and glory of man, the social and political context in which the Sikh way of life is to be practised. The church must perpetually correct and influence the state without aiming to destroy or absorb it, as the history shows the attempt of the one to oust the other meets with no lasting success and each of the two antagonistic entities arise again

after having been crushed in vain and both appear as if bound together. This is what the Guru means, when he declares in the text, that the house of Baba Nanak ji and the house of Babar, God maketh both of them and those who repudiate their allegiance to the house of Guru Nanak Dev ji suffer grievously, without hope at the hands of the state. Obviously the Guru's corpus of thought includes also the matters which are essentially political.

#### ORIGIN OF SOVEREIGN POWER

Having decided that the Guru's moral order does not exclude political matters, the next question which arises is 'Did the Gurus have some definite idea of polity.'

The Gurus were not political philosophers in the same Plato and Rousseau were and hence we do not find any particular political thesis in their writings or utterances. All the same, there are hints scattered in their different writings which give quite distinct picture of the polity visualized by the Gurus. The cornerstone of the polity was that the sovereignty resided in the people. The Gurus say 'The Guru's sovereignty is full of twenty measures, but that of the Sangat, as the mouth piece of the people is of over-riding paramountcy, of twenty one measures. This diction repeatedly occurs throughout the Sikh literature from the earliest times as the basic principle of organisation and exercise of power, in the Sikh society, Guru Nanak Dev ji in the sixteenth cant (Pauri) of 'Jap' says the 'Panch' must be recognised in the organization of power (literally in the court). The Panches alone are fit to occupy seats of supreme authority for exercise of power - the guiding light of the Pancha being their objective.

The 'Panch' here connotes 'people of five directions, meaning thereby people of the four directions of the compass and the people residing at the centre, the venue of the assembly.' It was in exegesis of this text of Guru Granth Sahib apparently, that Guru Gobind Singh ji while glorifying the Panj Pyaras declared, 'I am ever present unseen, in the collective deliberations of the Panchas and there is no higher guidance on earth besides.'<sup>2</sup> According to Guru Gobind Singh ji 'the spirit of the people is the spirit of God. When anyone, causes suffering to the people God's wrath falls on him.'<sup>3</sup> once when a very prominent Brahman, Kesho Datt, visited Sri Anandpur Sahib, he felt insulted for not being given privileged treatment. He condemned outright and cursed, what he called the low-caste crowd of the Sikhs who were treated better than the Brahmins and Kshatriyas.

Guru Gobind Singh ji calmly replied, 'Do not blame me for ignoring you, for all are equal in my eyes. I will send you the beddings and other things you need, but do not say a word against my inspired disciples.'<sup>4</sup> Then glorifying the people, who were condemned by the Brahmins, the Guru said:

All the battles I have won against tyranny  
I have fought with the devoted backing of these people.  
Through them only have I been able to bestow gifts  
Through their help I have escaped...  
The love and generosity of the Sikhs  
Have enriched my heart and home.  
Through their grace I have attained all learning.  
Through their help in battle, I have slain my enemies  
I was born to serve them, through them I reached eminence  
What would I have been without their kind and ready help?  
There are millions of insignificant people like me  
True service is the Service of these people;  
I am not inclined to serve others of higher castes.  
Charity will bear fruit in this and the next world  
If given to such worthy people as these  
All other sacrifices and charity is profitless  
From head to foot, whatever I call my own  
All I possess or carry, dedicate to these people.<sup>5</sup>

Guru Gobind Singh ji wrote this unique 'song of the people' glorifying their innate strength and power merely sixty years before Rousseau wrote his 'Social contract' and about 150 years before Marx formulated his manifesto. As a matter of fact, for the Gurus<sup>5</sup> the people were the prophets of future; they were the first to point out in the world history that the fate of future civilizations was not in the hands of mighty individuals but in the hands of morally and spiritually awake nations.

**Reference:-**

1. *Basant A.G 1191.*
2. *Kapur Singh : Parashar Prasna, p. 349*
3. *Khalak Khalak Ki Jankai, Khalak dukhavai nah : Guru Gobind Singh ji (Tankhahnama).*
4. *Sikhism and Indian society, Publisher : Indian Institute of Advanced Studies.*
5. *Guru Gobind Singh, Dasam Granth, as translated by Dr. Trilochan Singh.*

ੴ ਸਾਹਿਬਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



## Shiromani Gurdwara Parbandhak Committee

Teja Singh Samundri Hall, Sri Amritsar

No. 24771

Date 03.10.2018

Hon'ble Antonio Guterres,  
Secretary General,  
United Nations.

Respected Sir

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar is the apex body of Sikhs living across the world. The Undersigned being the President of this coveted organization would like to extend warm welcome to you on behalf of the whole Sikh Community to the sacred and unique place of worship Sri Harimandir Sahib, Sri Amritsar.

We would like to bring to your kind notice about the problems being faced by the micro Sikh minority-The Sikh Nation. Some being mentioned here under:-

- **Sikh Genocide, 1984:** Indian Government in June, 1984 ordered a military action at the holy Sri Harimandir Sahib, Golden Temple and Sri Akal Takhat Sahib causing heavy destruction to this holy place. Genocide was planned at the behest of the government in different cities of India mainly in Delhi, Kanpur killing thousands of Sikhs.
- **Identity Problem:** After 9/11 as victims, Sikhs are in the forefront of this persecution and are facing grim crises of racist attacks. Turbanned Sikhs are harassed at European and American airports due to ritualistic searches and terrorist profiling; they are barred from going to certain buildings, places and events. The right to own identity is a fundamental human right recognized by UN conventions and instruments and in international law.
- **Sikh Articles of Faith:** Sri Guru Gobind Singh, called upon all dedicated members of the Sikh faith to wear the five articles, called Kakars or '5Ks'. The Five Ks (Sikh Articles of Faith) reflect their commitment to the pure way of life and their commitment to higher human values. For practicing Khalsa, these articles are a mandatory part of their faith. As Sikhs are participating across the world, different communities don't recognize these articles. We would demand the United Nations to recognize these Sikh Articles of Faith.
- **Visa Free Kartarpur Corridor:** The Gurdwara in Kartarpur stands on the bank of the river Ravi. It was here that Guru Nanak Dev Ji the first Guru of Sikhs who assembled a Sikh Community and lived for 18 years until 1539 A.C. There have long been demands from the Shiromani Gurdwara Parbandhak Committee and Sikh Community to build a "Visa Free corridor" to allow pilgrims to cross over into Pakistan to visit the Kartarpur Sahib shrine, and return the same day. Decision of such kind will help in prevailing peace and prosperity in the region. We would like you to take up the matter in the United Nations General Assembly to resolve this matter.
- **Hate Crimes:** Racism is the belief in the superiority of one race over another, which often results in discrimination and prejudice towards people based on their race or ethnicity. Sikh Community is continuously facing racist attacks across the globe. They are being treated as members of terrorist groups and violent groups.

Shiromani Gurdwara Parbandhak Committee, Sri Amritsar would like you to take up the matter in the United Nations General Assembly for safeguarding the religious and cultural rights of the Sikhs as per UN conventions and instruments.

With Regards

  
(Gobind Singh Longowal)  
President.

Phone: +91 183 2553957-59, Fax: +91 183 2553919  
E-mail: info@sgpc.net | Website: www.sgpc.net

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**Monthly GURDWARA GAZETTE** October 2018  
 Shiromani Gurdwara Parbandhak Committee, Sri Amritsar.



ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ 550ਸਾਲਾ ਪ੍ਰਕਾਸ਼ ਪੁਰਬ ਨੂੰ ਸਮਰਪਿਤ ਗੁਰਦੁਆਰਾ ਕੇੜੀ ਵਾਲਾ ਘਾਟ (ਉੱਤਰ ਪ੍ਰਦੇਸ਼) ਤੋਂ ਆਰੰਭ ਹੋਏ ਨਗਰ ਕੀਰਤਨ ਦਾ ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਮੰਜੀ ਸਾਹਿਬ ਕੋਟਾਂ ਵਿਖੇ ਸਵਾਗਤ ਕਰਦੇ ਹੋਏ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਪ੍ਰਧਾਨ ਭਾਈ ਗੋਬਿੰਦ ਸਿੰਘ ਲੌਂਗੋਵਾਲ ਅਤੇ ਹੋਰ।

ਗੋਲਡਨ ਆਫਸੈਂਟ ਪ੍ਰੈਸ, ਗੁਰਦੁਆਰਾ ਰਾਮਸਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਲਈ ਦਿਲਜੀਤ ਸਿੰਘ 'ਬੇਦੀ' ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਨੇ ਛਪਵਾ ਕੇ ਦਫਤਰ, ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਤੋਂ ਜਾਰੀ ਕੀਤਾ।

ਡਿਜ਼ਾਈਨ : ਮਨਪ੍ਰੀਤ ਸਿੰਘ  
 ਤਸਵੀਰਾਂ : ਜਤਿੰਦਰ ਸਿੰਘ (ਲਾਲੀ)

ਮਿਤੀ 15-10-2018